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WHY OWEN FAILED.

Greeley, Colorado, Nov., 1877.

I NOTE in the SOCIALIST of the 8th inst. an article attempting to show why Robert Owen failed in his Community at New Harmony, Ind.; and the closing paragraph seems to embrace the whole: "His failure as a Communist was due to his rejection of Christianity." From this I take leave to dissent. There were several reasons why New Harmony was a failure, and each one of them was sufficient.

First, Mr. Owen did not take the lead and give his personal and undivided attention to the enterprise. Grant that his theory was correct—in fact, others have shown it to be so—but there was no leadership; therefore the people did not know what to do; councils were divided, and of course the concern failed.

Second, the location of New Harmony on the Wabash, twenty-five miles above its mouth, is in the midst of a malarial region, where the ague prevailed to such an extent that the majority must have been sick from the middle of July till frost. I once went to look at a farm in that vicinity, and decided by a glance at the surroundings that I would not have it as a gift; that is, if I were to live there with my family. Only to-day I and my wife were speaking of the Trumbull Phalanx, where we lived four years just after we were married, and we agreed that if the ague had not prevailed the company might have prospered to this day; but the ague made this impossible, whatever might have been the other favorable conditions. The truth simply is, there can be no kind of progress in Socialism where the people are sick, because they are in no frame of mind to encounter obstacles—their chief desire is to get well, and to do so they know they must go elsewhere. If the

Owenites believed with all their heart in Christianity, or in any particular phase or interpretation thereof, they could not have succeeded at New Harmony.

Third, there were about eight hundred people, men women and children, and it was necessary that they should live and enjoy the comforts of life. Of this there is no question. But they were in a new country; they knew next to nothing of the work required—nothing of the peculiar method of raising grain and food; or, if they knew in their own country, they were too wise to learn new methods; nobody was there, in whom they had confidence, to teach them—in short, they were entirely destitute of the industrial drill which farming and the other industries of the Wabash Valley demand. A clodhopper must have known that such people would fail.

I am not quite certain that a belief in Christianity, or in the established relations of marriage, or either, can be necessary for the success of a Community. Owen believed in the "doctrine of circumstances," that men are what they are by their "surroundings," and that no one can be blamed for what he does. But of course he believed this only in a speculative way; and his infidelity and that of his followers was only speculative. Infidels have no belief; they only doubt, and yet their minds are filled with religious traditions and are guided by them; and besides, nothing is more easy, nor, indeed, more natural than for a thinking mind to accept a lofty spiritualism and the notion that creation arose in design. Men of the Community stamp are not fools, and if they are infidels they are all the while progressing toward a belief in some sort of spiritual world, simply as a result of reflection. Of one hundred young men who start out at the age of twenty-one as infidels, it is probably true that ninety of them accept some kind of religion before they are thirty-five, and the ten who do not change are quite certain to be stupid. Now I am well convinced that skeptics are honest, that they have a high sense of what is demanded of them as men, and they take especial pride in fulfilling the duties which society imposes on them, and therefore I am inclined to believe that such may make good material for building up Communities.

I take it, brother Noyes, that the success of every Community depends entirely upon good business management, or on the exercise of first-rate common sense, and that a belief in Christianity, so called, is no more necessary than a belief that the world is round. A Community may believe exactly what they ought to and yet wretchedly fail. The Oneida people are wise; for they will not admit Tom, Dick, and Harry, because Tom & Co. are not the right kind of men to enter a Community, no matter what may be their "views." The truth is, the proper men and women—such as have proper ideas about work and rewards and daily duties—are exceedingly scarce; probably not more than ten in a thousand could be selected even if one knew how to select. I think I have had a good deal of experience first and last in the workings of industrial enterprises and Communities, and these are some of the conclusions.

If Robert Owen had selected a healthful location his only way to succeed was to have stayed with the people; to have commenced learning himself, and applied his powers, which undoubtedly were great, to a clear understanding of what was required. There was a vast field for him to operate in, but he thought the society ought to run like a factory, or rather run itself. He had a life-work before him, but he gave it only a few months. Communities never succeed that way, nor any thing like it. I do not think their free-love doctrines cut any adverse figure, because when men and women live together they settle down upon the plan which they think is best, and which really is best.

Let me add, I do not deny but that Christianity is an important element in binding men together, or rather in governing and restraining, but it is not a particular belief, as we know; it is only the sentiment or inspiration that is needed. My idea is that if Community of property is to be acknowledged as a basis for a social order, Christian belief and profession must be

considered secondary, unless the Community is decidedly select. I mean this: Community to become general must have its foundation laid on strict business principles, not on religion, because the majority of men care little for religion, and probably they will never care more. Therefore, if Communism is to triumph it must triumph in the same way that our present Social System has triumphed; that is, by reason of its material advantages.

N. C. MEEKER.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

VI.

RELIGIOUS PHASE OF ASSOCIATION.

THE Association reform, although it occupies a position foreign to theological controversies, has its foundation in the deepest religious convictions and principles. Among its advocates may be found a great variety of opinion on speculative points; their religious connections are no doubt extremely diversified; but the basis of the system lies deep in the religious sentiment, in the conviction of a divine order pervading the Universe, of which all external arrangements should be the expression. According to the principles of Universal Unity as set forth by Fourier, the Providence of God is always consistent with itself; it embraces every created thing from the play of human passions to the orbit of the stars; the divine law, which is manifested in visible nature, should regulate the organization of society; and a practical unbelief in God, a vital rejection of his Universal Providence, is the primary cause of the social wretchedness which now torments the life of man.

..... If the principles of the Associative movement were prevalent in society, a cheerful trust in the divine order would pervade every breast; there would be peace on earth and good will to men; violence, outrage, and fraud would be banished; truth and love would reign triumphant; the earth would be made like the garden of Eden; and man, now fallen and degraded, would be restored to the beauty of holiness and the image of God. A movement which involves the welfare of Humanity, which will pluck up by the roots the antagonism which now sheds its deadly blight over every thing precious and beautiful in the holiest relations of man, which will redeem the earth from chaos and the race from destruction, will fully accomplish its mission. It is armed with power from on high, and it will go forward till all the enemies of humanity are won over to the truth.—George Ripley.

WHAT SHALL I DO FOR THE CAUSE?—AN ANSWER OF PRESENT APPLICATION.

Do you suppose, friends, that because no Association is yet in a condition to receive you as members, you have nothing to do for the promotion of the cause? If you have not a cordial faith in the movement, as the greatest work which man can accomplish, you have no right to enter Association. You would be an intruder around the hearth-stone of the Philanthropy. You would breathe an atmosphere from which your frame would derive no vitality. You would feel like a stranger in the midst of brethren, a Gentile at the altar of sacrifice; the sincerest expressions of the heart would sound to you like strange words; you would languish in home-sickness for the excitements of civilization; and soon you would fall away from an enterprise which had no genuine attractions for your soul. But if your eyes have been opened to the fearful miseries and guilt of the present order of society, if you are alive to the horrible waste of humanity which it involves, if you are convinced that it is thoroughly opposed to the commandments of God and the necessities of man, if you cherish the blessed assurance that the human family are destined to dwell together in relations of love, then you are called on, as by a voice from Heaven, to consecrate your best energies to the advancement of the cause, even though circumstances should prevent you for years from engaging personally in the attempt for its realization. You should

exert yourself for the promotion of its principles. Give your testimony to the truth you have embraced. Talk over the subject with your neighbors. Show them the grounds of your convictions. Induce them to read on the doctrines. Circulate the documents. Let the Associative books and newspapers be widely diffused. If you have pecuniary means, follow the example which has been nobly set, of aiding the movement, without the certainty of immediate personal returns. A few individuals, by combining a part of their resources, in the present state of Association, would insure its success beyond the shadow of a doubt. You may do as much, perhaps, where you are, as in the bosom of a Phalanx. It is not so much by the outward opportunity, as by the spirit of devotedness, that you can help forward the work. Do not fail in the hour of need. Humanity beckons you to its service. The most glorious mission of the age demands your devotion. Abolish antagonism in social relations; institute attractive industry; divide the fruits of labor on the principle of distributive justice; give all the chances of a unitary education; apply machinery to the benefit of the masses; and make use of the vast economies of the combined household; and you will have the external conditions for the highest and most harmonious development of all the faculties of human nature. In such an order of society, the soul would expand in new beauty and strength; the divine ideal of man would be fully realized; the Kingdom of God would come, and his will be done on earth as it is in heaven. Work, then, O friends, for the coming of the better day. Let the thought of its advent fill your hearts with a pure enthusiasm. Remember, that on your fidelity to your duty may depend the hope of its speedy approach.—*Harbinger.*

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

XII.

It may be a novel doctrine to attribute the origin of Coöperation and Socialism in England to the discoveries of science and the inventions of genius. Chemical and mechanical discoveries had given increased facilities for the production of wealth. A silent and inevitable revolution has been at work during the first quarter of the present century in the increased power to multiply manufactures and the requirements of trade. Labor-saving machines had increased competition among tradesmen and manufacturers until the wages of labor were reduced below the means of healthy subsistence, and many were unable to find employment. The working-classes were more degraded in 1826 than they were before the introduction of steam-power. It was discovered that long hours and less pay accompanied increased means of production. "Machinery," it had been said, "would shorten the hours of labor and increase the means of enjoyment." The industrial classes found it had lengthened the former and diminished the latter, and the poverty and wretchedness imparted a feeling of injustice and wrong, ending in the destruction of machinery. Political economists said the cause of distress arose from the "supply" being in excess of "demand." A defective system of exchange added to the evil. An excess of wealth was the cause of poverty and want. The Malthusians contended that a redundant population was the sole cause of the prevailing distress. It was maintained that poverty, disease, epidemics, and premature death were the natural remedies for the suffering and wretchedness which were the constant attendants of human existence. Disease and death were to eliminate the weak and destroy all but the "fittest to live." Unfortunately, they were led to ascribe the evils of poverty and want to the wrong cause, when they declared them to be owing to "inadequate consumption or inability to produce sufficient." The real cause lay in the erroneous methods of distribution. The warehouses were loaded with stores, many of the working-classes were only partially employed, and great numbers were starving! Machinery at that time was producing more than the means at command for purchasing by unsatisfied consumers.

This extraordinary condition of the producers of wealth had arisen from the natural course of events. No one had expected the evils of over-production, and intense competition, and therefore no one had suggested a practical remedy for the evil which must in all future time return again and again at varying intervals. A state of society had arisen from over-production, which had startled and confounded statesmen and political economists.

The first prophetic warning, that excessive competition would arise out of the increase in the productive

power of chemical and mechanical science, came from New Lanark, and with no uncertain voice, indicated the dangers lying in the pathway of the future.

It was the practical aspect of Coöperation and Socialism proposed by Mr. Robert Owen, as calculated to solve the great and important problem in relation to the products of industry and a more equitable means of distribution, which attracted the attention of the working-classes, and led to the adoption of Coöperative Stores, or "Trading-Fund Associations," and Association in Communities. These views were ably supported by the well-sustained and closely-reasoned illustrations of Mr. W. Thompson in his work on "The Distribution of Wealth," showing how a just distribution of the products of industry may be reconciled with its perfect security and enjoyment.

In August, 1827, Mr. Owen returned from America, and issued a very important and suggestive address to "Agriculturists, Mechanics, and Manufacturers, both Masters and Operatives, of Great Britain and Ireland," which was published in the *Coöperative Magazine* for October and other journals.

At a meeting of the members of the London Coöperative Society, he spoke of the power of producing food and the necessities of life, and said, "he was firmly convinced that Great Britain and Ireland were adequate to produce a sufficiency for all the population of Europe, and that North and South America were amply adequate to produce a sufficiency for all the inhabitants of the globe. He had, he said, breakfasted the day before with Mr. Malthus, and that gentleman had fully concurred with him in his opinion. It had been observed to him, that if he had applied himself as much in the beginning to addressing the working-classes, as the higher ranks and the government, he would have made a more rapid progress in carrying his views into effect."

CO-OPERATION

FROM A LECTURE BY PROF. W. D. GUNNING.

SUPPOSE that each toiling beaver should build its own dam, and each industrious bee should aspire to own an entire hive. Bees and beavers would be impoverished. The attempt to carry on an isolated home keeps the human world on the verge of poverty. But the line along which our civilization was evolved is already bending toward the line on which Indian life started. The confederate homestead is already a fact in France. A community of laborers live in a palace, the Familistère of Guise. The confederate home will some day be as much a part of the structure of society as the confederate school-house. Let fifty families or more be housed under one roof. Let there be one kitchen, but many tables, for the privacy of the family must remain untouched. Let there be a common laundry. The drudgery of the wash-tub must be abolished. Let there be a common reading-room and library. Each family may then live in full relation with the world of thought. Let there be a kindergarten. The utter barrenness of that transition stage between babyhood and early boyhood should be abolished. The kindergarten does abolish it. The drudgery of housekeeping should be abolished. A solitary home dooms the mistress to a life of unceasing toil or care. Labor-saving appliances can seldom be used, and the wife is either the maid of all work or the overseer of all work. Let the idea of co-operation work from the homestead outward. In a confederate homestead labor-saving appliances can be introduced, and steam may become the maid of all work. Let there be no fear of over-production, but let there be equitable distribution, and every son and daughter of toil may live in comfort.

ANAHEIM.

From the *Boston Daily Advertiser.*

THIS colony, but one of several in California, has demonstrated what may be gained by fifty poor men appropriating a portion of their wages to agricultural investment. In three years they were masters of themselves and of future maintenance, with attractive surroundings and pursuits. It is a precedent for the relief of the unemployed by the loan of capital, either for support while they plant for yield several years subsequent, or for the division of their culture, in part to garden products for immediate subsistence, and in part to orchards and vineyards for the future. It is a model for imitation by men with means, say of \$500 each, with assurance of large reward. Facts equally convincing are at hand, proving that the same shrewdness and industry will yield as richly in fruits in Florida or cattle-raising on the Western plains.

In 1857, fifty poor Germans, all mechanics, employed in San Francisco in divers trades, bought 1,165 acres of land in Los Angeles county at \$2 per acre. They employed a com-

petent overseer of their project. The land was divided into 50 tracts of 20 acres each with 50 village lots in the center. They paid \$50 each toward the cost of the property. Fourteen lots were set aside for school-houses and public buildings. The superintendent employed Spaniards and Indians to fence, plant and irrigate the land, digging a ditch seven miles long to the Santa Anna river, with subsidiary ditches to lead water into each 20-acre lot. On each farm he planted 8,000 vines, covering eight acres: also fruit trees and willows for fencing, five miles on outside and thirty-five on interior lines. The latter grow so rapidly that in two years they afford sufficient firewood. All this was paid for in monthly installments by the members, working meanwhile at their trades.

At the end of three years the proprietors took possession, with the vines in bearing. Each member had then paid in about \$1,200, or \$8 per week saved from wages then to be had in San Francisco. Some were aided by friends. At the division the lots were appraised from \$600 to \$1,400, and distributed by lot; those who received one at less than \$1,200 being paid the difference from receipts above that sum for those most valuable. At this time money could readily be hired on the property. Then the effects of the company were sold—horses, tools, etc., giving a final dividend of \$100 to each member. The proprietors proceeded to build their homes, buying lumber at wholesale. A school-house was built, shops were erected, mechanics moved to the town, and quickly all conveniences were supplied. They were still poor and paid two to three per cent. a month for money. Were for some years in debt, but always had enough to eat; good schools for their children; "were their own men" and independent of all employers. "We had music and dancing," said one to Mr. Nordhoff (from whose interesting work this is an abstract), "and though we were very poor, I look back to those days as the happiest in my life."

The entire company cleared themselves of debt. Not a proprietor had, to that date (1872), been sold out under sheriff's writ, and only one of the original list had left the place. They have no poor. Their gardens yield vegetables and small fruits the year round. The vineyards clear an annual income of \$600 to \$700 each over all expenses of living. Property which cost \$1,080 is worth from \$5,000 to \$10,000. There is no drunkenness among them, and they live in plenty.

Any sensible American, says Mr. Nordhoff, can imitate this example. Granted a man sufficiently wise and honest, and there needs only moderate patience, perseverance and economy in the body of the company to insure success. He recommends forty acres in quantity for each proprietor, and the planting of some olives, lemons, almonds and oranges, and sees no reason why there may not be an hundred repetitions of Anaheim in the State, where the Southern Pacific Railroad has opened 3,000,000 acres of similar lands in the San Joaquin valley, offering Government lands for nothing under the homestead act, or railroad lands on five years' credit in sections of 640 acres. He adds clear and sensible instructions for those who would repeat the experiment and improve upon it.

Major Truman's report in his book on Semi-tropical California is two years later, and not less fascinating in its account of the transformation of "a cactus and sage-brush patch" into fifty odd vineyards, with attached gardens and orchards. "To-day the green lanes, bordered by the willow, cottonwood and sycamore, can not be excelled for beauty in Merry England." In the center of the town is an avenue of poplars, 8 to 15 inches in diameter and 60 to 70 feet high—the growth of eight years. By many of the proprietors the vineyard of eight acres has been increased to fifteen and eighteen acres. The average product is 750,000 gallons of wine. A tract of twenty acres, which cost originally \$40, sold in 1876 for \$6,000. Each house boasts its flower-garden and grass-plot. There is a Presbyterian and a Catholic church; a Masonic hall costing \$1,000; an Odd Fellows' hall costing \$9,000; two hotels and a public hall. The town has spread from 1,165 acres to 3,200 acres, and within its limits produces every thing essential to support life. Meteorological tables show its climate to be more salubrious than Nice, Mentone, or Aiken, S. C. In the vicinity of Anaheim land in large tracts is worth \$35 to \$25 per acre, and in smaller \$40 to \$60.

THE Bank of England has raised the rate of interest from three to five per cent. "This means," says Charles Wyllis Elliott, "that the little island of Great Britain has increased its population to some 30,000,000 for the sake of making cheap cotton for all the world; that only 7 to 12 per cent. of these are engaged in raising their own food; that the millions engaged there in manufacturing every known thing, including 'Joss' images for Chinese worshipers, are now out of work, many on the edge of starvation; that the warehouses of Manchester, Nottingham, Glasgow, etc., etc., are stuffed with goods they can not sell; that the bankers are at last refusing advances to these manufacturers; that nigh 100,000,000 (88,000,000) of bushels of wheat must

be bought in foreign markets this year to keep the people from starvation and riot, and that it has got to be paid for in gold, and not in goods!"

WORKING WOMEN'S HOTEL.

From the *New York Times*.

THE "Women's Hotel" on the corner of Fourth-avenue and Thirty-second and Thirty-third streets, founded by the late Alexander T. Stewart, is now almost completed, and will soon be formally opened by a grand reception.....The ground covered by the building comprises the 16 lots formerly occupied by the locomotive shops of the Hudson River Railroad. It is a little more than 200 feet square, and is seven stories in height. It is almost a perfect cube of immense proportions. Some idea of the magnitude of the building may be gained from the statement that the flag-staff upon its top front, and which is accurately proportioned to the size of the edifice, is 72 feet high. The hotel is built about a square in the interior, for the purpose of affording light and ventilation to the central rooms, so that every room in it has well-fit windows. The inner square is beautifully laid out in mosaic work, and adorned with rare and beautiful flowers and plants, well kept, and in the center of it is an elaborate fountain, with a diameter to the basin of 18 feet.The building is absolutely fire-proof, and is composed almost entirely of brick, iron, and stone. The only wood used in its construction is that of the doors, door and window-frames, and on four of the floors. Where the flooring is of wood it is of hard wood, laid over cement ceilings and iron joists. The basement-floor is of stone, and the first, second, and third are of marble. Between every second room throughout the entire building there is a solid brick wall 24 inches thick, the other partitions being built of iron rafters, iron laths, and the best of plaster. So substantial are the main walls that at the top of the seventh story they are 36 inches in thickness. On the roof are two large iron tanks, each in communication with every part of the building by a perfect system of pipeage, and each of 13,000 gallons' capacity. These tanks will be kept constantly filled by large engines built and run for that purpose alone. The means of ingress and egress are the most ample and perfect possible under the present science of architecture. * * * *

There are 502 private rooms in the hotel. Of these 115 are double rooms, about 30x16 each, for the use of those who prefer either to hire a large room for private use or to live more than one in a room. The 387 single rooms are half the size of the double ones. All these rooms are furnished in the most comfortable and elaborate style. It is claimed that the appointments of every room in the hotel are superior in every respect to those of the best hotel in the United States, superior to the apartments of either the Fifth-avenue, Windsor, Buckingham, or Saratoga Grand Union Hotel. An idea of this may be obtained from the statement that it has required 13,000 yards of Axminster, Wilton, and Brussels carpets to cover the floors. The living rooms have the best quality of carpeting, it being considered the most durable, and, therefore, the cheapest in the end. The furniture and bedding are of the very best and most comfortable manufacture. Every room is connected by wires with the kitchen and dining-room, the janitor's, the office, and the porter's. Besides these connections, innumerable speaking-tubes running to the same points are placed throughout all the halls at places convenient for the occupants of every room. Water-closets are accessible from every room. Every apartment will have its own gas, hot and cold water, and be heated from immense boilers in the cellar, constructed for that purpose. A sufficient number of bath-rooms will be at all times in operation upon every floor, under the charge of careful attendants. A laundry, of peculiar appointment and immense capacity, will be in the charge of competent hands in the building, for the accommodation of the boarders. The main dining-room, which is 16 feet high and 55x100, will have seating capacity for 600 persons at a time. The kitchen is upon an entirely new model, and has been built and arranged expressly for the Women's Hotel, under the personal supervision of Duparque & Huot..... This kitchen will be under the superintendence of the great French cook, Edwards.....It has a capacity for cooking food in a thorough, scientific, and French style, for 5,000 people. The Women's hotel has a capacity for lodging 1,000 guests.....It is calculated that the hotel restaurant will eventually furnish three meals a day to at least 4,000 people

For the social accommodation of the guests there will be several spacious and elegantly furnished reception-rooms and a magnificent parlor 16 feet high, and 55x100, claimed to be the most beautiful hotel-parlor anywhere. Each of these rooms will have several first-class pianos in them. There will also be a library and reading-room of the same size as the parlor.....Throughout the library, reception-rooms, parlor, dining-room, and hallways are placed numerous works of art, including many valuable paintings and sculptures. The private rooms are also made artistically attractive. Indeed, there pervade the whole building an atmosphere of art and an idea of social domestic life that in-

spire the cozy feeling of home the moment one enters the building.

Here is a building that it has taken several years to erect and finish. Every piece of work in it has been given out only after the closest figuring and the most careful selection of the contractors. Every stick of wood, brick, stone, or pound of iron has been scrutinized before it was allowed to become part of the structure.....The glass in the front windows is plate selected by Mr. Stewart personally, and the balance is French, also picked out by him. The kitchen is an invention. The elevators are a special patent. The furniture is an exclusive manufacture. The coverings of the floors are monopolized patterns. The edifice is a design. Every room is a front room, and has front windows. The gas fixtures are different from any others ever made. The gas and the water are from private works. The entire building is the model American hotel; the best constructed, the most elaborately finished, the most conveniently arranged, the most luxuriously furnished, the best appointed, and with the most perfect culinary department of any hotel in the world. Besides all this, the Women's Hotel is by almost 200 rooms the largest in the Metropolis, and it is intended to furnish women who earn their livelihood the best possible living for the least possible money. Mr. Stewart devised the Women's Hotel, started it, and at his death left its completion in worthy hands.....The Women's hotel has cost to build and finish just \$2,000,000. That amount of money was intended to be given absolutely to the enterprise. It is not expected to ever get a return of any part of this or to get any return upon it. It is calculated that the hotel shall of itself be self-supporting. If it is not, the deficiency in its revenue will be supplied from the funds of the estate. If it shall prove more than self-supporting, then the rates to the guests will be cut down every year in proportion to the surplus, until the expense and revenue of the establishment shall remain equal. It has not yet been determined exactly what the weekly hotel rates shall be per guest, but this will be determined and published before the formal opening. However, it has been decided that under no circumstances will more than \$5 per week be charged any woman who occupies a single room for her board and lodging. If the hotel will not support itself at that rate, the estate will make up the deficiency.....It is not a charitable institution in any sense. It will be conducted on business principles. It is intended to help those who help themselves. It will give the working women of New York the best hotel accommodations, the best rooms, best furniture, best food, best attendance, best living, for less than \$5 per week; it will give them a better living than they can get in any other hotel in the United States for \$5 a day, for a less sum than that per week. But they must pay for it or do without it. It is expected that the house will be thrown open to the female public on or about New Year's Day. Due announcement will be made through the press of the exact date and of the precise terms.

ANCIENT SOCIETY.*

A PHILOSOPHICAL STUDY.

(Concluded).

THE Monogamian family is the culmination of the process of social development, and owes its existence to the growth of the idea of individual property. The two have gone hand in hand, and it was the increasing need of an improved method of taking care of property, and securing more certainty of its transmission from parent to child, that first developed the system of confining marriage to a single pair. But on this point we will let Mr. Morgan speak for himself:

"The monogamian family owes its origin to property. When the Grecian tribes first came under historical notice, the monogamian family existed; but it did not become completely established until positive legislation had determined its status and its rights. The growth of the idea of property in the human mind, through its creation and enjoyment, and especially through the settlement of legal rights with respect to its inheritance, are intimately connected with the establishment of this form of the family. Property became sufficiently powerful in its influence to touch the organic structure of society. Certainly with respect to the paternity of children it would have a significance unknown in previous conditions. Marriage between single pairs had existed from the older period of barbarism, under the form of pairing during the pleasure of the parties. It had tended to grow more stable as Ancient Society advanced, with the improvement of institutions, and with the progress of inventions and discoveries into higher successive conditions; but the essential element of the monogamian family, an exclusive cohabitation, was wanting.....We have a record of the monogamian family, running back nearly three thousand years, during which, it may be claimed, there has been a gradual but continuous improvement in its character. It is destined to progress still further, until the equality of the sexes is acknowledged, and

the equalities of the marriage relation are completely recognized. * * *

"When the fact is accepted, that the family has passed through four successive forms, and is now in a fifth, the question at once arises whether this form can be permanent in the future. The only answer that can be given is, that it must advance as society advances, and change as society changes, even as it has done in the past. It is the creature of the Social System, and will reflect its culture. As the monogamian family has improved greatly since the commencement of civilization, and very sensibly in modern times, it is at least supposable that it is capable of still further improvement until the equality of the sexes is attained. Should the monogamian family in the distant future fail to answer the requirements of society, assuming the continuous progress of civilization, it is impossible to predict the nature of its successor."

The concluding sentences of the foregoing extract are well worthy of careful consideration. An examination of the subject, in the light of the cool and philosophical method adopted by Mr. Morgan, can not fail to suggest the question whether we have now arrived at the final state of society. We have seen that the social status of mankind has been continually changing, from the first. One form has given way to another, and now we are passing through a phase which is marked by the predominance of the monogamian or isolated family, and the possession of individual property. But if we consider that the three thousand years during which the isolated family and the individual property system have existed is but a very small part—less than one-thirtieth of the time during which the human race has lived on the earth, we can hardly assume its duration to have been such as to warrant the conclusion that it is the final condition. Up to the present time we have been in a state of transition; have we now reached the goal? It would be unwarrantable dogmatism to assume that we have, and that nothing more is left for us but to polish up the present system, and make the best of it.

Society being now, as at all previous periods in an intermittent state of evolution, the all-important question is, what is the next higher phase into which we are passing? Mr. Morgan finds it impossible to foretell what this will be, but finds evidence that there must certainly be a change in the present condition of property ownership. On this point he says:

"Since the advent of civilization, the outgrowth of property has been so immense, its forms so diversified, its uses so expanding and its management so intelligent in the interests of its owners, that it has become, on the part of the people, an unmanageable power. The human mind stands bewildered in the presence of its own creation. The time will come, nevertheless, when human intelligence will rise to the mastery over property, and define the relations of the state to the property it protects, as well as the obligations and the limits of the rights of its owners. The interests of society are paramount to individual interests, and the two must be brought into just and harmonious relations. A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. The time which has passed away since civilization began is but a fragment of the past duration of man's existence; and but a fragment of the ages yet to come. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction."

And again:

"The element of property which has controlled society to a great extent during the comparatively short period of civilization, has given mankind despotism, imperialism, monarchy, privileged classes, and finally representative democracy. It has also made the career of the civilized nations essentially a property-making career. But when the intelligence of mankind rises to the height of the great question of the abstract rights of property—including the relations of property to the state, as well as the rights of persons to property,—a modification of the present order of things may be expected."

If then we are to expect a change in the present status of property, we must also anticipate a corresponding change in the family system, which, according to Mr. Morgan is but the creature and consequence of the property system. The two must change together; and here we come again to the question, what will this change be? A careful examination of the movements of society during the period of civilization will enable the intelligent student to predict with comparative certainty the course in which the evolutionary force is acting. He will see that the tendency of the civilizing agency is operating with a constantly-increasing power in the direction of combination—the aggregation and concentration of interests of every kind. If the movement of property is an index of the movement of society, then the thousand combinations of property in the form of

*Ancient Society. By Lewis H. Morgan, LL.D. New York, 1877.

railroads, banks, stock companies, and all the multifold methods which have sprung into being with the advance of civilization, are an unerring indication of what the social status of the future is to be. If to-day we see in every direction the isolated capitalist giving way before the corporation, or combination of capitalists, to-morrow will witness the merging of the isolated into the combined family, for the one is the sequence of the other. If the isolated family was the means of developing and ripening the idea of property, the combined family is necessary to utilize and distribute it so that the highest possible benefits resulting from its increase may be realized by all. Such movements are like the winds and the tides, independent alike of human obstruction and human control; they are graduated only by the will of the Creator himself, who shapes the destinies of men and of worlds according to his infinite wisdom and perfect righteousness. J.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 22, 1877.

MR. MEEKER HAS THE FLOOR.

OUR first article this week is from another veteran of the old school of Socialists. N. C. Meeker was a leader and reporter of the Trumbull Phalanx of 1844-7; afterwards a worker on the *New York Tribune* and friend of Horace Greeley; and later still the founder of the semi-Socialist village (city for aught we know) of Greeley in Colorado; and is now editor of the *Greeley Tribune*.

We give place with much pleasure to the good sense and good spirit with which he discusses a question on which all Socialists are thinking, and on which we have expressed views from time to time, not entirely in accordance with his. Great weight is certainly due to his judgment of American men and of what they can do in the Socialistic line, for he has grown ripe in social experiments and has been a hand-to-hand worker with the strong thinkers and doers of this country in these times. It will certainly do us all good to hear what he has to say.

Whatever difference there may be between Mr. Meeker and J. W. T., whose article he criticises, may possibly be compromised, if compromise is necessary, by a theory for which we will take the responsibility.

We hold in the first place that stern experience has laid a foundation for the induction that religion is essential to success in close Association. This induction has been accepted by such men as Greeley and Dana and many more of the old soldiers of Socialism, and has indeed, we think, become public opinion in this country.

But this doctrine will bear a liberal interpretation as follows: It is not essential even in a church that all of its members should be spiritual, but only that its founders and controlling men should have that character. We know by experience that a Community can live and prosper with many unbelievers and even selfish persons in its membership. But we do not know that a Community made up altogether of such material, or with a ruling majority of such, can hold together permanently. Facts look the other way. So far we are clear.

But we may carry the compromise still farther. What is true of individual members in a Community may be true of entire Communities, when we come to have great Confederations of Communities. That is, when the religious Communities have gone ahead and broken the way through into good Socialistic experience on the large scale, we do not say that non-religious Communities may not live and prosper on simple imitation and common sense. It is even probable, from analogy, that they will do so, just as unbelievers now do very well in single Communities founded and governed by religious men and women. We are only fixed in the opinion that men of the martyr-spirit, which religion only can give, are needed to lead the Socialist column up the scaling-ladders in the first deadly conflict with the legions of fortified selfishness.

We have no fear but that, after the fort is taken and social peace is conquered, Communism will furnish such conditions for religious culture and spiritual explorations as will make religion ultimately universal.

After all, this question whether religion is essential to Socialism, is to be settled by experience and not by debate. We would not say a word to discourage Socialistic effort and experiment on the part of those who differ from us. All temperate articles like Mr. Meeker's are welcome to our columns. We appreciate very highly his good sense in urging the necessity of practical wisdom in the choice of situations, selection of members and general management of affairs. J. H. N.

CHRISTIAN WORK.

ON another page will be found the account of the Meriden Turkish Bath, promised by our Wallingford correspondent. In thinking of the origin of the cheap Turkish Bath, we are reminded of its close connection with the Young Men's Christian Association, and would call attention to the honor which justly belongs to that organization. The two members of the Oneida Community who were foremost in carrying on the cheap Turkish Bath in Wallingford, by which so many poor people were relieved from the fever and ague, were, but a few years ago, among the founders and most devoted and practical workers of the Y. M. C. A. in New York city. Fresh from their revival labors in the ranks of that organization, and full of the noble zeal which is at its center, they passed easily and naturally from preaching the Gospel of Christianity to that which has from the beginning been its practical complement, namely, healing the sick. It will be observed that the Meriden Bath is in the hands of the Young Men's Christian Association, and this fact is a hopeful augury to us that the practical Christianity of the Cheap Turkish Bath will, under their benignant influence, spread to every city and town where they have a building, and, like their free Libraries and Reading-rooms and Prayer-meetings, form a permanent and effective part of their civilizing work.

COMMUNITY INVENTIONS.

ONE of the bugbears conjured up to frighten people away from Communism is, that this form of society, by securing the common comforts of life to all its members alike, and abolishing competition, removes the incentives to enterprise, thought, invention, and so makes the life of a Communist tame and stupid. The Communists themselves, who realize the possibilities of their new life, know that the charge is utterly groundless—know that Communism will yet furnish the best possible conditions for the development of every excellence of character and every intellectual gift. They firmly believe that by its fruits, it will yet prove that competition is in no way essential to the best display of genius; that sympathy and coöperation, which are the natural elements of a Communal home, are its best fertilizers. They may not be prepared to institute a comparison with ordinary society in any general way; for their organizations are limited in years, in numbers, and in other ways, and, beginning their existence for the most part in poverty, they have been struggling with questions of self-support; and if they were unable thus early to show any evidences of the truthfulness of their claims that Communism is the best friend of culture and genius, it would not really condemn their system in this respect. But there are already indications of what the natural results of Community life are, which may be taken as the first-fruits of a yet glorious harvest. Take the single matter of *inventions*. Nordhoff says the Communist's life is full of devices and ingenious contrivances. Some of the Communities have invented hundreds of these for lightening labor and otherwise improving the conditions of their life, for which they have never thought of soliciting patents nor of parading them before the world in any way. But some of their inventions have been of such general application that they could not well be kept to themselves; and those of this character which the Shakers alone have made form a very respectable list, as our files show. Just take a second look at some of the most important of Shaker inventions:

The Corn-Broom;
An Improved Turning-Lathe;
An Improved Washing-Machine;
Mowers and Reapers;
The Circular Saw;
A Printing-Press;
The Planing-Machine;
A Self-Acting Cheese-Press;
Clothes-Pins;
The Screw-Propeller;
Tongue and Groove Machinery;
Babbitt-Metal;
The Revolving Harrow;
A Governor for Over-Shot Wheels;
An Improved Wind-Mill;
A Pipe Machine;
A Pea-Sheller;
Cut Nails, etc., etc.

The Shakers ask with just pride, "Where, among a congregation of so few people, more needful inventions, or those more valuable to humanity generally, have found an outlet?"—a question which, we venture to say, no one will undertake to answer. It will be noticed

that a few of these inventions are of great value and importance, such for example as the circular saw, cut nails, Babbitt-metal, tongue and groove machinery. Questions might arise about priority of invention with reference to a few of these things; but that the Shakers were actual inventors of them all it may safely be assumed on their word; besides they are ready to adduce proof that seems conclusive with reference to every invention named in the list.

Other Communities might not be able to make so long a list of valuable mechanical inventions, as they are all fewer in numbers and have existed for a shorter term of years; but some of the others have made inventions and discoveries and new applications in such abundance as to demonstrate that Communism is highly favorable to the development of this form of genius, and that Communists are any thing but stupid people. We have a theory in fact, which time can only verify, that the greatest inventions are yet to be made and that they are waiting for the perfection of the schools of thought in perfect Communism.

THE hard times are having their natural effect in promoting agricultural colonization. Colonies have been planted in Tennessee, South Carolina, North Carolina and Alabama, and plans matured for Western and Florida colonies. And there is even a plan for promoting emigration to the Cape of Good Hope, the Government of that settlement having invited the immigration of agriculturists and their families on most favorable terms. Each family is guaranteed a free passage from England, and on arrival will have the privilege of buying one hundred acres of land by paying ten shillings per acre in ten annual installments; *i. e.*, by paying five pounds a year for ten years the land will become its own. The Government also offers to advance money if necessary for the purchase of seeds and implements, the sum to be repaid also in annual installments. Thus will the waste places of the earth become inhabited.

OUR chatty "Washington Correspondence" sets the bells ringing in some of the old folks' memories. Witness the following from a friend in Saugerties:

* * * "I was pleased with the mention, in the first letter of Hon. John Noyes, of his attending Mr. Broadhead's meeting at Philadelphia in 1815. It called up many pleasing memories connected with my old pastor, friend and kinsman. Rev. Jacob Broadhead, D. D., was in charge of the Crown-St. Dutch Reformed Church in Philadelphia from 1813 to 1826, and there as elsewhere was ever an accepted and loved pastor. Later in life he lived near this village [Saugerties] on a farm which he owned on the west bank of the Hudson, preaching every Sunday in a church three miles south of his residence. He died in 1855. He was the father of J. Romeyn Broadhead, who wrote the Colonial History of New York under the Dutch, and died after the 2d Volume was published."

THE CHURCH—CAUSES OF ITS WEAKNESS.

THE New York *Nation* in a recent article on "the Church as an Aid to Good Conduct," asserts that the Church does not secure its members against even common temptations to worldliness and sin; and this is only a repetition of what is often seen in the popular press and more often heard in general conversation. For an impression so wide spread there must be good ground; and yet we can not avoid the conviction that the evil is often exaggerated. If a minister is caught in a naughty act it is immediately heralded over the whole country, when if the same thing had been done by a hanger-on at a common tavern, the report would not have spread beyond the village or town. But making all allowances and admitting that the so-called Christian Churches include, as we believe, the great majority of the best men and women in the world, it is still wise to inquire, as the *Nation* does, what are the deep causes of the inability of the Churches to produce in their members generally a higher grade of moral character? and why they fail to command the respect of the working-classes and common people to a greater degree than at present. The *Nation* finds an answer in a diminished faith in religious dogmas and a diminished power of church discipline, and in the sentimental and esthetic character of present church worship. An answer may also be found, we think, in the fact that some of the most important principles of pristine Christianity are practically set aside. For example, question or scout as we may the practicability of the thing, we must acknowledge that present salvation from sin and every form of self-seeking, the transforming of men into "new creatures," filling them with new purposes, new desires and a new life, was an

essential part of the scheme of original Christianity. So, too, Christianity, as at first presented in this world, was a form of Socialism. Christ was a Communist; his disciples were Communists; his teachings inculcated Communism; and after his ascension he poured out the Holy Spirit, according to promise, upon the multitudes assembled at Jerusalem, and that proved to be the very essence of Communism, making all that believed of one heart and one purse, and sweeping away all individual selfishness and property holding; and after the Christians were scattered from Jerusalem by persecution, still the same spirit established communistic relations between the Churches that sprang up every-where over the civilized world.

How is it now? Do the Churches believe in present salvation or recognize any necessary connection between Christianity and Communism? Not at all. They talk about salvation in the next world; but what the people want is a religion that saves men now, amid all the temptations of this world. Show the common people a religion that makes men unselfish—that recognizes the fact of universal brotherhood—that makes its professors "good Samaritans" to the suffering and the oppressed, and temptation-proof every-where, and there will be no difficulty in its commanding and holding their respect. But as it is—with this practical abandonment of the very pillars of original Christianity—the wonder is that the Churches accomplish so much good—affect character so favorably—and receive so much consideration, especially from the poorer classes. We can not reasonably expect better things of them until they recover the fundamental principles of Christianity which they have lost, and which the common people, who take the simple words of Christ and of his apostles at par, recognize as its distinguishing features.

THE MERIDEN TURKISH BATH.

THE Meriden Turkish Bath, as has been before stated, is in the new brick building of the Y. M. C. A., facing on the railway on one side, and on the principal business street of Meriden on the other. It is an excellent situation, and has the benefit of a most bountiful supply of soft water. The hot-room is about fifteen feet by eight, heated by a common sheet-iron stove, containing a coil connected with a galvanized iron heater, which stands beside the stove in the hot-room. The shampooing-room is about fifteen feet by five, furnished with two marble shampooing slabs or tables. The cooling-room is thirty feet long, and sixteen feet wide, fitted up with necessary dressing-rooms, etc. Every thing is simply but well arranged, and every body is pleased with the Bath. The cost of the Bath, aside from the original cost of the rooms, did not exceed three hundred dollars, for it is on the same simple principle to which we reduced our Bath with the view of making the cheap bath a practicable institution. The Meriden Turkish Bath was opened on the 4th of July last. No record of bathers or receipts was kept the first month, and we are unable to speak with accuracy of that month's business; but from the 1st of August to the 1st of November we are credibly informed that the receipts have been at the rate of one thousand dollars a year, over and above all expenses; and as every day brings new customers, it may fairly be inferred that the business is steadily increasing, and with scarcely any effort in the line of advertising, etc.

Of course, every thing in the Turkish Bath business depends upon good management; at least, a dirty, shiftless bath-room would very soon lose its patronage; but making every allowance for exceptional advantages, the fact still remains that here is a Turkish Bath started on the cheap basis, that is paying a good percentage on the capital invested.

We copy from the principal Meriden paper some remarks by the editor who patronizes the Bath: [A. E.]

From the Meriden Daily Republican.

"HICK'S TURKISH BATHS.

"There was never any thing introduced into this city that has proved such a benefaction as the Turkish baths now in full swing at E. M. Hicks & Co.'s in the Y. M. C. A. building. It was a question whether these Baths could be made to pay, but that question has been settled, and although 50 cents only is charged for a bath—half the price charged in New York—the financial success of the bath-room has already been assured. Our own citizens patronize the Turkish Baths very liberally, and the register shows that quite a number come from Hartford and other places to receive its benefits. As a health-restorer, the Turkish Bath has been found to be a success. For rheumatism, gout, chills, liver complaints, dizziness or torpidness, those who have taken the Baths regularly, assure us that they have received more benefit from the Bath than from all the other remedies they have tried, and many of these persons tell us that they have expended hun-

dreds of dollars in trying various remedies for the diseases which the Baths are curing. Mr. Woodruff, the gentleman in attendance, is painstaking, and understands his business thoroughly, having been for a number of years connected with a large establishment of the same kind in New York. He is patient with the patrons, and leaves nothing undone for their comfort. The Baths not only help, and very generally cure, those who are suffering from any form of disease, but to those in perfect health they are refreshing, and after a day's work give them that sweet rest which makes sleep so beneficial. Every body knows how a bath in the surf at the seaside, on a sultry summer day, invigorates him. The Turkish Bath produces similar feeling, only much more composed. Among the patrons of the Turkish Baths are our best citizens and men in the shops, who are troubled with different complaints. If the business men and others whose brains are taxed, so as to produce headache, would give the Turkish Baths a fair trial, we believe they would thank us for calling attention at such length to their efficacy, which we do, because we believe them to be among the important establishments in the city; for any thing that is calculated to heal the sick is a boon to any community."

EIGHT DAYS WITH THE ICARIANS.

Osawatomie, Kansas, Nov. 1, 1877.

EDITORS AMERICAN SOCIALIST:—Having just returned from a visit to the Icarian Community, I thought that your readers might be interested in some further particulars in regard to their experiment.

I found them all busy harvesting their fall crops, etc., but their President, A. Sauva, found time to show me over their large and beautiful domain; others showed me their steam grist- and saw-mill, bakery, laundry, stables, sheep, and cattle-sheds, etc. I found them all kind, sociable, hospitable, and very willing to give me every opportunity to examine the workings of their system. Freedom from the worry, fret, anxieties and uncertainties of isolated homes has endeared their Communal home to them in such a manner that they expressed the utmost zeal, devotion and preference for Communal life. During my sojourn with them I visited a former lady member, who resides about two miles from them on a farm. Her husband married her in the Community, but left shortly after, taking her with him. She was born in the Community, and is still devotedly attached to it. She told me she could not comprehend how it was that her husband did not like Community life, but rather thought that if he had her two children to take care of and her housework to do he would prefer it as much as she did. Several resident members, male and female, assured me they could never work for wages in the way that is done outside of their Community. They considered that "the grave of liberty" and manhood too. A party of young men and one lady rigged up a wagon and invited me to go with them to the Adam's County Agricultural Fair, which was holding about three miles off. We all had a pleasant time. They were as jovial and lively a party as I had ever been in. It is about as pleasant a sight as you could wish to look upon, to see these Communists at their meals in their large handsome dining-hall, 30x60 ft. They sit at round tables ranged on each side of the hall, in groups of six or eight, and while they eat they keep up a lively, incessant chatter in French, which they all seemed to consider very amusing, but of course it was all Greek to me; only the magnetism of it made me feel as good as they did. The dining-hall is frescoed, and the windows are shaded with old-fashioned colored landscape shades, very natural, and no two alike. They were painted by one of their members. The hall is lighted at night by two handsome chandeliers suspended from the ceiling; and on Sunday evenings they have concerts, dances, theatrical amusements, etc. Their cooking is all done in the basement, and sent up on a dumb-waiter. The second story is occupied with their library, a few dwelling-rooms, and a good large, old-fashioned lever printing-press, with a practical printer waiting to run it. There are both conservatives and progressives at Icaria as in common society; but I trust that their collisions will lead to no disastrous consequences.

Yours respectfully,

WM. CHESTNUT, SR.

Want of employment is the chronic and incurable disease of modern society. It surrounded its cradle, and good King Hal tried in vain to stamp it out by hanging. His daughter Elizabeth, when well stricken in years, sickened at the procedure, and enacted a law compelling every parish to find work for its unemployed poor. In the days of Oliver Cromwell efforts were made to get rid of the unemployed by settling them on the waste lands. Now it is talked of again, and it is one of the plans worth considering.—*Eclectic and Peace-maker.*

GODLY GEAR.

HERE is an advertisement taken from an exchange:

"PLAIN BONNETS TO BE HAD.

"Plain gray hair bonnets, very neat, and especially suitable and becoming for women professing godliness, can be obtained at Mrs. Crisp's millinery store, 600 3d av., near Prospect-av., South Brooklyn, N. Y. Are durable; cool for summer wear, and of a size sufficient to deserve the appellation of bonnet, or covering for the head. Price \$1.50. Can be done over, and one will last for years."

Mrs. Crisp must be a wise, sensible sort of a person. I am sure I hope all "women professing godliness" will see her advertisement, for I understand by the papers that the fashionable bonnet of the day "enables a woman to go bare-headed for fifteen or twenty dollars," which to my unsophisticated mind seems a large sum to pay for such a privilege.

Mrs. Crisp's advertisement is undeniably respectable. Why then, do you smile over it? I imagine it would please our godly Puritan ancestors much better than these for instance:

"THE MULTIFORM COIFFURE.

"It weighs only two ounces. Is graceful, easily arranged, and the lightest Coiffure ever invented. Can be disposed in an infinite variety of forms, and so simple that a child can do it over when necessary. Price from \$10 to \$15."

Beside it is a picture of a lady's back hair, "fearfully and wonderfully" gotten up.

"Buy your Human hair goods, such as Switches, Braids, Chatelains, Curls, Frizzes, Waves, &c., &c., of so & so."

"BUCKINGHAM DYE

for whiskers. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color which will neither rub nor work off."

I have selected these from a mass of smaller advertisements of corsets, hoop-skirts, trains, panniers, cheap jewelry, hair-renewers, etc., etc. And lo! after selecting, what do I discover? Why, that one of the papers I have in hand is the organ of one of the most prominent ministers of America, the other of a sect which is the lineal descendant of the Puritans—that is to say, if they have a lineal descendant. Dear! dear! what a change from a hundred years ago, when ministers "set their faces as a flint" against all the vagaries of fashion. Why, it is enough to make the bones of our Puritan ancestors rattle in their graves with an ague-chill of holy horror!

Can it be that godliness and common sense in dress and outward show are nowadays considered as having no sort of connection with one another? I suppose so, seeing that the first religious newspapers in the land advertise every new fashionable toggery invented by ingenious, money-making French modistes.

For all this, some of us, I know, do not abandon the belief that there is a close connection between dress and the good spirit. We love the Beautiful, but we do not want to see it controlling, running away, with the Good and the True.

Spirit and Dress: dress and spirit. I sometimes think that the great question of to-day is, which of these two shall lead? "Ah! but it has been a question of a thousand to-days," says my neighbor. Eighteen hundred years ago, the Preacher upon the mountain, asked, "Is not the life more than meat, and the body than raiment?"* Seven centuries before his day, a prophet spoke thus scathingly to the belles of his generation: "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls [networks], and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the head-bands, and the tablets [spangled ornaments], and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of a sweet smell there shall be a stink; instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty."

*What would He think of this?

A "CORSET LIVER."

Some medical students in one of the colleges of this city, dissecting a female subject a few days ago, found what is called in doctors' parlance a "corset liver." When tight lacing has been practiced through several years, a permanent dent or hollow is produced in the liver, which may be seen very plainly after the woman is dead and her liver dissected out. This kind of liver occurs so frequently in women that physicians have given it the name of "corset liver." In the subject mentioned, the hollow in the liver was large enough for the wrist of a grown man to be laid in it. Young ladies who don't want their livers put into the newspapers and made an awful example of after they are dead, had better take warning.—*Cincinnati Commercial.*

What would the prophet of to-day say? Belike this:

"Because the daughters of Grace, and of Plymouth, and of Park Street, are extravagant, and walk with a haughty air, languishing the while with their eyes, mincing as they go, and making a clattering on pavement and aisle with their high and narrow heels, therefore, in due season, will bankruptcies or defalcations, failures or embezzlements, take away the embroidery and embossing of the absurdly constructed shoes upon their feet, and their camel's hair shawls, their panniers, round and puffy like the full moon, their chains of gold and jet, and their bracelets, and their costly fur mantles and boas, also the ridiculously little hats and bonnets, and uselessly flowing veils upon their heads, their tinkling ornaments for the ears, their aigrettes of feathers and jewels for the hair, their numberless changes of apparel, and the fancy sacks and dolmans, and the curling and crisping irons, and the lofty mirrors, and the embroidered underclothes, and the hoods of 'sea-foam' and the 'fascinators.' And it shall come to pass that the smell of pomatum and musk shall be unknown; that instead of so much flouncing and puffing, and plaiting and fluting, there shall be plainness; and instead of 'banged' hair and 'multiform coiffures,' baldness or the natural hair; and instead of *décolleté* corsages, high-necked dresses; and a more modestly attired reality instead of artificial beauty."

But a late writer on fashion says such ratings as these do little real good. "No woman," he adds, "ever minds them for any length of time, or changed a fashion, or gave up an absurdity in dress until she was ready to do so of her own sweet will." This is much too sweeping, and yet, alas! too true. Godly gear is rarely seen in the market. The Beautiful in dress too often scorns to consort with the Good and the True. The divine triplet at variance, the world of clothes is in confusion, and hence woman has become (as Herr Teufelsdröckh would say), little else but a "Clothes screen"—a peripatetic drapery exhibitor.

And yet I know women whose love of outward beauty never tempts them away from the sure attainment of the inward adorning of a meek and quiet spirit; that ornament so indispensable to the loveliest face, yet which makes the plainest features seem attractive. Knowing them, I can the better possess my soul in patience, waiting the day when the True as well as the Beautiful, shall rule the world of clothes. A. E. H.

WASHINGTON CORRESPONDENCE

SIXTY YEARS OLD.

TRIFLING details, such as a Congressman would naturally write to his wife and children, are likely to make the best picture of Washington as it was sixty years ago. So we continue our sketchy extracts. It is best however to notify the reader (as indeed the breaks and stars do), that we print but a small part of the original letters. For this reason we cease numbering them. It may be understood that each successive date indicates a separate letter. What we leave out is the most interesting part to us, and probably would be to most folks; for it is the sentimental and political part—warm expressions of the heart toward wife, children, kinsfolk and neighbors; and sharp expressions of party feeling, such as every body knows were going in the old wars of the Federalists and Democrats. We are advised that "decorum" requires these personalities to be suppressed; but we do not like to have Mr. Noyes thought to be so neutral and trivial as our light extracts without explanation might seem to represent him. The general consciousness and semi-complaint of an easy do-nothing life, which seem to haunt him in the following passages, is probably not unlike the experience of average Congressmen nowadays, at least in the early part of most sessions. Later, as we shall see, he had all he could attend to, and concluded it was "a dog's life and worse:"

Washington, Dec. 15, 1815.

The houses of Congress met on Monday last in a new building prepared for them on Capitol Hill; a few rods east of the ruins of the Capitol. We had met before, in the Patent-Office building, about one hundred rods north-westerly from the Capitol. This new building had been lately plastered, and the day being chilly and the fires not very good, I caught cold. * *

* * We adjourned to-day [Friday] to Monday next. Business progresses very slowly; not much done yet besides receiving Petitions and Reports of Committees, and referring them and making them the order of some future day. Probably there will not be much done till after the Holidays. I continue to send you a number of newspapers. It is a rule that each member may order at the public expense as many newspapers as he pleases, provided the expense does not exceed \$30 per annum. The weather is mild and pleasant; no

snow yet; it is like our Indian summer in October. We live full well enough—I fear too well—for our health. Our meat and poultry are excellent, and our bread perhaps is the best in world; water tolerable; brandy and wine very good and very dear; plenty of oysters, apples and chestnuts. * *

Dec. 19. * * * Yesterday the house voted to appropriate between nine and ten millions to pay the militia who were called out during the war. This is but a trifle. Greater bills against the U. S. are yet to be brought in. The Commercial Treaty with Great Britain has been before the Senate; probably will be ratified by the President and published in a day or two. * * * Mrs. Madison and her sister, Mrs. Todd, called to-day at our house to see ladies Sturges and Strong. They came in a fine carriage with two white horses, negro postillions, etc. Mrs. M. is a hearty looking woman; conversed well; is said to be a very good woman. Gov. Tichenor has this moment left our quarters. He is in very often, as are many other of our northern friends.

Dec. 21. * * * We are passing our time leisurely and pleasantly; attend just long enough in the House to keep up a comfortable excitement. The rest of the time we visit, read newspapers and books, and walk about in the vicinity. At the House and at our quarters the penny post and waiters bring us every thing we want. My room fronts on Pennsylvania Avenue, where hundreds of carriages—the President's among the rest—are continually passing. You would be delighted perhaps—certainly it would suit Mary and Joanna to the life—to see the bustle and parade of great folks that is going to and fro under my windows. * * *

Dec. 23. Yesterday Congress adjourned to Tuesday next week on account of Christmas. This is well enough, as our business can not progress faster than the different Committees can prepare Reports and Bills, and for these they must have time. The weather is misty, but warm; no snow yet.

Dec. 25. Guns were popping last evening and nearly all night for Christmas. * * * Gov. Tichenor called on us at 12 o'clock. Soon after in came Mrs. Dexter and her two daughters to see Mrs. Sturges. The ladies, as the custom is, said a great many things in a short time and took their leave. Thus we pass away the time. But all this is not equal to home. Some of these things are agreeable for the moment—that is they would gratify some folks, or at least some folks would seem to be pleased with them; but you know my turn of mind.

Dec. 29. * * * Congress adjourned [from Friday] to Tuesday next week. Business goes on slowly. Almost thirty days of the session are gone, and we have done little more than to lay out our work. This must be finished—at least some of it—before we break up. * * *

Dec. 30. * * * Joanna wishes to know whether I have bought a pair of breeches. I have not; though they say I ought to have some. President Madison is to have a grand levee on New Year's day, and I expect to attend; but I shall make my pantaloons do. It is unfashionable to wear boots at Mrs. Madison's levees, because they say boots may soil the ladies' muslins, etc. Therefore if we have not small-clothes and silk stockings we must wear our pantaloons tied down to our shoes or over our boots.—All this is trifling and nonsense.

REVIEW NOTES.

VISIONS OF THE BEYOND, by a Seer of To-day, or Symbolic Teachings from the Higher Life. Edited by Herman Snow, pp. 186. Boston, Colby & Rich, 1877.

THIS book is mainly compiled from the mediumistic revelations of Mrs. Anna D. Loucks, of San Francisco, and is one of a large class of spiritualistic works which have been published during the last ten or fifteen years, and which go over about the same ground, one after another with nothing in them new or especially worthy of attention to commend them to public notice. The book before us is merely a sentimental romance, setting forth the ineffable delights of the spirit-world in a way which is doubtless very seductive to weak women and credulous men. It is a place, according to these narratives, where, if every thing is not exactly as it should be, at the present moment, it is fast becoming so; and this world is, on the whole, but a poor, forlorn region in comparison.

Candidly, we are very weary of this post-mortal elysium, and all this milk-and-water talk about the summer-land, and the spheres, and the beatific influences which prevail there, and all that kind of sugary stuff. If one-half of it is true, the best thing we prosy earthlings can do is to hang ourselves forthwith, and get there as soon as possible. We are firm believers in the existence of a spiritual world, inhabited by spiritual beings; but we do not believe that that world is all honey and rose-water, and full of goody, sentimental folks who are so pure and perfect and happy, that every body who dies gets into the same condition in a few weeks, and then wants to go about all the time doing all the good he can to every body. We have an old-fashioned belief in what is sometimes called total depravity; or at

least we believe that there are human beings so inherently wicked that no amount of time spent in the summer-land can make them pure and good and useful. Having this faith within us, when we read a series of revelations which systematically ignore this great fundamental truth, as we have been accustomed to consider it, and attempt to persuade us that every man, however perverse he may be in this life, is soon and easily made into a saint by a short residence in the spirit-land, we are tempted to turn our back on the whole system of modern spiritualism, and seek a more wholesome control than comes to us from the world of the dead.

But this perhaps would be a mistake. The spiritualistic phenomena which are developing around us must form an important element in the future of society, and it would be wrong to condemn or ignore them, because they are mingled with so much that is trashy and deceptive. It would rather be the part of wisdom to patiently discriminate between the genuine and the false, and from the vast bulk of testimony and phenomena which is offered for our consideration, ostensibly from the spirit-world, to segregate that which is demonstrably true and will bear investigation. That there is abundance of such material to prove that communication has actually been established between the inhabitants of this world and those who have passed through what is called death, we have no doubt whatever. That such communication is to be facilitated and made more easy and open, like the intercourse of one man with another, is one of the strong probabilities of the future, and is a condition much to be desired and labored for. But that such a consummation is in any way aided by the pouring forth of volumes of weak platitudes adapted to the stimulation of feverish imaginations and excitable nerves, we do not believe. On the contrary, such works are an injury to the cause they advocate, and it would be much better for spiritualism itself if all this kind of literature could be eliminated, and its place supplied with something which would appeal more strongly to the good sense of men, and would stand the test of cool and dispassionate investigation. Spiritualistic literature is by no means deficient in works of this character; and we are glad to note what seems to us an increasing tendency to study the unfolding phenomena of spiritualism in a calm, patient and scientific spirit, discarding all shams and visionary bewilderments and adhering closely to exact and demonstrable truth. We always welcome the appearance of such additions to the literature of spiritualism, and hope they may increase daily with the constant enlargement of the subject of which they treat.

ENCIRCLING THE WORLD.

From the Prelude to the Christmas Lecture of Joseph Cook.

THIS morning, the bells of Christian Churches on the continents, and of Christian vessels on the great deep, are audible to each other around the whole planet. I am not speaking rhetorically, but geographically, when I say that the Christian Church at this moment encircles the world in her arms. We forget too often what a great continent Australia is, and what a pervasive force her English language and laws may become in the lonely southern hemisphere. But Japan has forced herself upon the notice of the world of late, as the undeveloped England of the Pacific. Her great Mikado congratulated our President, only the other day, on the success of our Centennial Exhibition; and there lay behind the cordial words from the far shore just the sentiment which a Japanese high official expressed lately at Hartford, that the Christianization of Japan is an event to be expected in the near future. The revolution in that crowded island of sensitive, ingenious men, is in the hands of the cultivated upper classes. It does not depend on the count of heads or the clack of tongues, and is not likely to go backward.

You say Russia and England may come into armed collision in the shadow of the Himalayas, and that the bear and the lion may fill the Cashmere vale with blood. May God avert this! But, even if they do so, it will yet remain sure, in any event, that the days of Buddhism are numbered; and that, so far as Paganism governs Central Asia, it is every year squeezed more and more nearly to its exit from life between the state necessities of Russia and England. Coming farther West, it is significant that the Suez Canal, the key to the great gate of the way to India, belongs now chiefly to Great Britain; and that, even with the Egyptian road to the East in her possession, she can not afford as yet to take off from Constantinople an eye behind which, for eight hundred years, has rested no inconsiderable portion of authority on this planet, and which now rules a fifth part of the population of the globe.

Only this morning, from under the sea, we have whispered to us by electric lips great promises by the "sick man" of the Bosphorus. The liberty of Ottomans is to be inviolable. The religious privileges of all communities, and the free exercise of public worship by all creeds, are

guaranteed. Liberty of the press is granted. Primary education is compulsory. All citizens are eligible to public offices, irrespective of religion. Confiscation, statute labor, torture and inquisition are prohibited. Ministerial responsibility is established. A chamber of deputies and a senate are instituted. These two houses, in connection with the ministry, have the initiative in framing laws. General and municipal councils are to be formed by election. The prerogatives of the Sultan are to be only those of the constitutional sovereigns of the West.

In 1453 Islam crossed the Bosphorus with a bound; for the leprosy of its social life had not yet had time to unstring its nerves. Its own poisons have made it now little more than unspeakably flaccid flesh, without a soul. Its promises are very empty. But this time, as never before, the demand for reform is emphasized by the great powers of Europe. This new constitution just promulgated in Constantinople contains no guarantees which the rest of Europe will not ultimately be obliged to secure from the populations of European Turkey. But, if Islam must make the changes Europe demands, she must violate the Koran. Let adequate political reforms be perfected in Turkey, and Islamism is sure to unloosen her accursed, leprous grasp from the fair throat of the Bosphorus.

One of our most gifted missionaries and statesmen, Dr. Hamlin, has said lately, "Let Turkey stand, that Islam may fall." No doubt this opinion is a wise one from his point of view; and this morning even we, who are so little familiar with the politics of the Bosphorus, can understand, that, if all the reforms the recent conference of the great powers has asked for are carried, the Koran is a dead letter in Turkey. Dr. Hamlin seems to say that certain political changes are going forward in Turkey under the pressure of her own state necessities and of the demands of the great powers; that these changes can not be carried through without violating in the boldest manner the political and religious provisions of the Koran; and that, therefore, if Turkey will carry these reforms through, she will undermine the authority of her own sacred book.

It seems probable, however, that Providence is to make shorter work with what Carlyle calls the unspeakable Turk than he would in any way make with himself under the pressure of the necessity for political reform. Is it not pretty clear that Gladstone's advice will ultimately be followed; and that Turkey as a Mohammedan empire will at last have no more armed support from Christian powers? If she must take care of herself, how long can she, who, in one of the fairest regions of the globe, is a treacherous bankrupt now, maintain her position in Europe, face to face with the increasingly angry protest of her own population and of Russia on the north, and of Austria, Germany, England and France toward the setting sun? Constantinople and Cairo are held by Islam to-day only with faint grasp. Without these cities she will be driven back in her fearful sickness to her deserts. Only most slowly can she be healed there of her terribly poisoned blood. The days of the distinctively Mohammedan power in Europe are numbered.

Looking around the globe to-day, we see, therefore, an unbroken line of Christian influences in the near future, stretching from the Yosemite to the Sandwich Islands, to Australia, to Japan, to India, and past the Suez Canal, and thence to the Bosphorus, and thence to Germany, now possessing political and Protestant primacy in Europe, and so on to England, and then across that little brook we call the Atlantic, only two seconds wide now for electricity. There are no foreign lands.

In this year, America may say of her guests what was said of Portia's suitors:—

"The watery kingdom
Whose ambitious head threatens the face of heaven
Is no bar to stop the foreign spirits;
But they come as o'er a brook."

Merchant of Venice.

Christianity at this hour reads her Scriptures, and lifts up her anthems, in two hundred languages. One-half of the missionaries of the globe may be reached from Boston by telegraph in twenty-four hours. God is making commerce his missionary.

It is incontrovertible that it was predicted ages ago, that a chosen man called yonder out of Ur of the Chaldees should become a chosen family, and this a chosen nation, and that in this nation should appear a chosen Supreme Teacher of the race, and that he should found a chosen church, and that, to his chosen people, with zeal for good works, should ultimately be given all nations and the isles of the sea. In precisely this order world-history has unrolled itself, and is now unrolling. No man can deny this. No man can meditate adequately on this without blanched cheeks. What are the signs of the times which I have recounted on this festal morn, but added waves in this fathomlessly mysterious gulf-current? We know it began with the ripple we call Abraham. It is now almost as broad as the Atlantic itself. What Providence does, it from the first intends to do. We see what it has done. We know what it intended. It has caused this gulf-current to flow in one direction two thousand, three thousand, four thousand years. Good tidings, this gulf-current, if we float with it!—good tidings which are to be to all peoples! A Power not ourselves makes for righteousness. It has steadily caused the fittest to survive, and thus has executed a plan of choosing a peculiar people. The survival of the fittest will ultimately give the world to the fit. Are we, in our anxiety for the future,

to believe that this law will alter soon? or to fear that He whose will the law expresses, and who never slumbers nor sleeps, will change his plan to-morrow, or the day after?

ITEMS OF NEWS.

HOME.

The English Fox hunt thrives on Long Island.

This is the month for shooting-stars and suicide.

Omaha has had her earthquake, and now she will be quiet a spell.

Congress is likely to appropriate \$150,000 for the Parisian Exposition.

It won't do to be a truth bawler. You can be a truth seeker though.

Of the 1,580 prisoners at Sing Sing 1,335 are at work under contractors.

Gold and stocks have not yet been affected by the passage of the Bland silver bill.

Osgood & Co. will publish a new translation of Fritzhof's Saga as a holiday book.

The House wants to cut the army down, and the Senate wants it to remain as it was.

Who cares how much gas there is in a man if he only blows in the right direction?

If clubs and constables will make a millennium why don't you double the number of policemen?

Senator Morton gave his property to his wife, making it discretionary with her to aid their children.

The Secretary of the Treasury has stopped the importation of hides in order to keep out the rinderpest.

Providence lights her 220 street-lamps in just fifteen minutes. It takes one man and electricity to do it.

General Sherman has reported and spoken a good word for Gen. Howard and his pursuit of the Nez Percés.

And now they are trying to make out that Wm. H. Vanderbilt studied his father's whims and managed him.

Waltzing is all the "go" nowadays. See how Prof. Cartier tripped it for seven hours the other night in New York.

Elias Mapes, of Monroe County, will be sole representative of the United Workingmen in the New York Assembly.

Senator Morton could have been a humorist, 'tis said, but he decided to be "solid;" and he succeeded without making a stupid of himself.

Abram S. Hewitt wants to teach the Europeans how to eat johnny-cake and hasty pudding. Better show the Americans how to eat their wheat with the bran in.

Pennsylvania is not going to allow the consolidation of the great telegraphic companies until she is obliged to. Such consolidation is unconstitutional in that State.

Gentlemen Senators, just give up that little vanity of wanting to dictate to the President in regard to his appointments, and then see if it don't make you happy.

And now they are trying to make it appear that Sumner was an immense wind-bag, full of vanity, and with little or no power to correlate his faculties to any practical end.

The New York Board of Trade and Transportation is in favor of extending aid to steamship lines that will connect us with Brazil and the other South American States.

The students of the New York College of Physicians and Surgeons have been trying to mash the Liberal Club, an organization of talkers who meet in the College building.

The latest "short cut" in the signing of papers is "swearing by proxy." Instead of going before a Notary yourself, you send in the document by a niggero and the thing is done.

A committee of New York bankers who went on to Washington to expostulate against the passage of the silver bill have come back with the idea that silver is going to be remonetized in some degree or other.

Secretary Sherman has issued an order allowing incoming ships to discharge worthless ballast at once. Heretofore they have had to wait four or five days for certain matters of form to be gone through with.

The Republican Senators had a caucus the other day, and said this giving office to Southern Democrats must be stopped. So they sent a committee to the President and expressed their grief and alarm.

A copy of Ptolemy's map of the world, printed in Rome in 1508, has been brought to light by the American Geographical Society. It appears that our African explorers are just finding out how much Ptolemy knew.

Dion Boucicault, the playwright, is just now engaged in fighting the critics. He says of himself: "I am a melancholy recluse, having little, very little, companionship with individuals. My only ambition is to touch some human sympathies; to build up that which shall cause genial laughter or genial tears."

The latest engineering scheme is that of Prof. N. S. Shaler. He proposes to ameliorate the climate of North America by making Behring's Strait one hundred miles wider and letting the warm "Gulf" stream of the Pacific play away on the northern ice-fields. It is only a question of time, dimes and dynamite.

The Rev. M. J. Savage of Boston, inquires: "If a belief in the fall of man, the incarnation, the atonement, and an everlasting hell has power to lift up and cleanse men, why were they not lifted up and cleansed when everybody believed these dogmas?" My dear sir, the church never believed in being very clean. If you should say that any thing has made you clean, it would turn you out, it would!

In his lecture on Emerson the Rev. Joseph Cook gives twenty sound reasons for believing in a personal continuance after death. There is not one of them that is not either an underpinning, or pinnacle, or prop, or flying buttress, or the main body of the old argument that we believe that we are immortal because we believe we have a native, inexpugnable instinct which can not be fairly met unless we are immortal. "God keeps his word with us:" that is the way Emerson puts it. We must say that Joseph Cooks his proposition in a thorough manner, and don't ask for any sauce or service from the table-tippers, or slate-writers, or Jim Nolan. We once belonged to a club of talkers who proposed to make

a collective hunt after the evidences of immortality. Wishing to narrow the field of observation a little they decided to exclude the testimony of the Bible, also the argument derived from the feeling that our instinct of immortality is a proof of immortality. After they had done so much the club became very dull—it had nothing to say on the subject; the hunt was up. After that our philosopher went up to Chittenden to see the Eddy Brothers, and when he came back from the wonders of the spirit-land he had his belief in the immortality of the soul resting on a solid underpinning of fact truly Baconian. His one fact was to him twice as strong as Mr. Cook's twenty arguments, and a great deal easier to remember.

FOREIGN.

Drouth and misery in northeastern Brazil.

What is the use of calling every blatherskite a Communist?

Servia is going to enlist at the last moment and get the bounty.

Germany has said to Belgium, "Come with us; you are wanted."

Sir Titus Salt, of Saltaire, proved to be worth only about \$2,000,000.

The war is now reduced to siege operations at Kars, Erzeroum and Plevna.

Millais, the great English painter, has built him a house that cost \$150,000.

Mukhtar Pasha has stopped in Erzeroum and gone to Ghazing the Russians.

The Turks begin to think they have had enough of it, and want to have somebody intervene.

The Bank of England has deposits and circulation amounting to £55,000,000, while its coin and bullion amount to £24,485,000.

What we want is a Pope big enough to take the truths of science into his church without delay. Then we could pray and keep our powder dry and be at rest.

Those stone-masons who went over to England from the United States are not at all suited. They have recently joined the strikers, and now want to come home.

M. Vincent du Bouchet, a zealous Republican and late President of the Parisian Gas Company, has died, leaving an immense fortune to Gambetta—some say \$5,000,000.

The Roman Catholic Hierarchy in Scotland will consist of five Bishops and one Archbishop of St. Andrews. They come back with a certain alienated majesty as if to their ancient rights.

The United States Consul at Bristol, England, recommends that American merchants and manufacturers establish sample-rooms in that country for the exhibition of such articles as they can offer advantageously to the British trade.

The cry has been raised that the Italian Government is tearing Rome in pieces, to make the alterations necessary for its occupation of the sacred city. There are 321 churches and oratories. Of these the Government has appropriated three and demolished three. Altogether, six too many.

Swinburne is going to publish another volume of poems—an iridescent mass of fog and bubbles, we suppose. And this makes us ask, whether the understanding has any rights which the poets are bound to respect? Shakspeare and Chaucer are intelligible and make us happy. We used to call them poets. Are we mistaken?

The Marquis Henry Joseph Costa de Beauregard wrote this of the great Napoleon: "He was quite destitute of gentleness and grace. His actions and words always bore the impress of a harsh arrogance, making his superiority always felt, but by making others ill at ease." As he was going away, the Marquis Henry somewhat happily expressed the painful feeling he had experienced. "General," was his departing speech, "why can not men love you as much as they are compelled to esteem and admire you?"

Erzeroum proves to be a more strongly fortified place than was at first expected. Generals Heymann and Tergukassoff are conducting operations there. They are not believed to have more than 25,000 men for the work. It is rumored that they will soon have to fall back to the Soghanlan Mountains, Deve-Boyun being not at all a fit place for holding. Considerable fighting has been going on before Erzeroum, fort Azize having been twice taken and lost by the Russians. There is, however, a Russian report that Kars was surprised and taken on the night of Saturday and Sunday. The fighting lasted many hours and the losses were great;—10,000 Turkish prisoners taken, and 2,700 Russians killed.

The French Republicans were bringing on the fight by voting an inquiry into the conduct of the Government during the elections. The Committee of Inquiry was appointed on 15th by a vote of 320 against 203. The Duc de Broglie, the Premier, was very defiant, and Gambetta retorted quite as stiffly. Having appealed to the people by a new election MacMahon ought to accept their verdict, as expressed by the new Chamber of Deputies, and appoint a Republican Ministry from the Left. But you can't expect any governing class to look upon the game in that light. The threat of de Broglie that the Government would not submit to an inquiry doubtless pointed to another dissolution of the Deputies.

Later.—The French crisis has come to an end. Thirty Orleanist Senators found they had the balance of power, and on Thursday, the 15th, they gave notice that they should vote against another dissolution of the Deputies. This left the Clerical Legitimist Ministry nothing to do but resign, which they accordingly did under the pretext that the Deputies would not vote the financial budget, if they continued in office.

There has been no fighting at Plevna except some done by Skobelev in order to hold some new position taken up by him. The town is believed to have provisions for six weeks. Its daily loss from bombardment is said to be considerable. Chefket Pasha has been sent to Shipka Pass, whether to take command there or to withdraw troops is not so plain. Mehemet Ali has made his appearance in the neighborhood of Sophia, to watch the operations for the relief of Plevna, probably for the purpose of interposing another obstacle to the Russian advance in case Osman Pasha is obliged to retreat or surrender. Meanwhile the Russians have been trying some of the Balkan Passes, both to the east and west of Shipka.

